

When I was fourteen or fifteen

Acharya Sushil Kumarji
Maharaj

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This is a transcript of part of Guruji's discourse which dates back to June 1984.

Our first such publication was a random but a somewhat related collection of smaller pieces from a number of discourses by Guruji, which was published under the title "Appanam Vosirami". It was just the first of a possible series of ten parts. With Guruji's blessings, it is hoped that those remaining parts will be published in the foreseeable future.

A complete theme of one discourse has been presented in this publication. The source of this transcript is an audio tape, edited copies of which shall be made available shortly.

The editing of the transcript has been kept to the minimum to ensure that nothing of the original is lost.

Mistakes in transcribing and editing are all mine.

S.B.SHAH
Toronto,
June 11, 1998

When I was fourteen or fifteen years old,
I was with my religious Guru.
He was travelling and I was with him.
That time, we visited the west side of India -
now it is Pakistan.
that day he was staying near two rivers - Bias
and Sutlej.
These are merging together.
It is a beautiful place.
Both the rivers are very old, ancient,
historical.
In Riga Veda, we hear the story of the rivers:
Shatadru and Dupasha.
Now, the name has changed to Sutlej and
Bias.
Both the rivers are merging together; it is a
beautiful place.
The name is Harika Patan - Patan means
beach.
The beach of the Lord.

Morning-time - 6 o'clock.
I was sitting in meditation.
I was awake.
I was not sleeping.
I was not dreaming.
One figure appeared in front of me.
The colour is dark.
Very tall.
And, I was looking from bottom to top.
Feet to head.
Ultimately, I recognised.
Traditionally, he is my grand grand Guru.
The name is, Roopchandji Maharaj.
He is yogi.
He was fasting, so many times.
Mostly, he did not eat food.
Sometimes, two chapatis and juice of
vegetables.
Little bit of soup, not much.
And, he was not using milk or dairy products
- milk, butter, honey, wool.
He was not using any animal product.
In his whole life, no one ever saw him asleep.

He was giving sermon in the morning time.
But, apart from that, he was not talking
whole day and night.
One time he was taking food, when he
needed food.
That was his practice.

People are worshiping him now.
If you go to Punjab, near Jagraon, there all
kinds of people, not just Jains -
They are worshiping him.
And, he can appear any place - any place.

But, this was my first experience - in my life.
I see one figure appear in front of me.
And, the colour is dark.
Tall.
Dressed as a Sthanakvasi monk.

He asked me, "What is your purpose in life".
That was the first question.
And, I started to think;
I did not before.
"What is my purpose."
I had been away from home, seven years
and nine months.
I was with my Guru, may be for seven years.
But, I had never thought.
Now, I was thinking.
And, I said, "I have two purposes".
"First, I want to be a complete (perfect) yogi.
And, two, I want to construct so many
temples".

And, how will you construct temples, without money".

"How will you earn money, you want to become a monk" (he said).

Really! (I thought)

I had not then decided whether I will be monk or not.

But, I was thinking, I will construct temples.
Big shrine.

It is a big place.

And, I had seen in dream, a complete picture of this Ashram (Siddhachalam).

And, he said, "Fine, how will you earn money for this temple".

I told him that I needed a Paras Patthar.

Paras is a special kind of stone.

Patthar means stone.

This stone can convert iron into gold.

It is difficult to understand and accept here (North America).

But, in India, so many stories you hear everywhere.

So many times, the goats - they have iron on their feet.

And, so many times, this turns into gold.

One man, I had met.
He had told me that he had seen this stone.
I do not know if that is true or not.

But we know - stones have special kind of powers.
Take a coral or Sulemani stone.
Cover it with cloth and start fire.
Cloth cannot catch fire.
Why. Because, under it is the stone.
And, the stone protects the cloth from fire.
Fire cannot work.

The same thing.
I had two stones.
I do not know where I put them.
But, I had them once.
You can hold them in you hand and get into water.
Then water parts to make space.

One stone, I saw this.
If snake bites, you touch the wound with the stone.
Then stone absorbs all the poison.
You can wash the stone in milk.
Use again -
Once, twice, thrice - until all the poison is absorbed.

So many stones and stones have different powers.

If you know the system, then you can accept some of the things.

I had not seen Paras Patthar.

Or, how it is converting.

I know the other chemicals.

Any metal, you can convert into gold.

If you know the system.

How much quantity.

How much volume.

How much weight.

And, how you can change the colour.

Not much difference - mercury weight and gold weight.

He (Roopchandji Maharaj) said, "fine, I will give you Paras Patthar,

This special stone."

"You go to Jagraon".

This is a city where his Memorial is - the old, not the new Memorial.

The old Memorial is a little bit far from the city.

In the fields.

People rarely go there.

It was difficult to get there - then, not now.

He told me, "you go there."
"When you reach near the Platform
(Samadhi) , my Platform (Samadhi) -
where my ashes are kept,
you will see there a black stone."
"You can touch iron (with the stone)
and you can convert iron into gold."

I became very happy, extremely happy.
I was charged.
I got Paras Patthar.
I did not actually get it, but when he told
and I accepted -
then there is no longer any doubt.

Now I made many plans.
When I get the Paras Patthar, then I can
convert iron into gold.
And how I will construct and I will do all
these things.
And I will remove all the poverty from India
and the world.
And, that - and that - and so many plans, I
made.
I was thinking.
I did not tell anybody.
Even to Guruji.
But inside I was so happy.
People can see that on my face - what is
going on.

When we came to Jagraon and then I was thinking.

I have to go. (to the Samadhi)

Then I started talking to someone,
how I can reach there.

Somebody said, "I will take you".

He was not Jain.

And, he was against idol worship.

I went in the morning time - 4.00 o'clock.

I awoke and I got ready.

I told Guruji that I was going to the Memorial
of Roopchandji Maharaj.

I did not tell why I was going.

I went and I went in the morning (with the
person who had offered to take me).

Half-way, he started discussion.

"You are accepting idol worship".

I said, "No".

My sect (Sthanakvasi) - we are against and I
said "No".

Then he said, "Why you are going there.

There is nothing.

There is one Samadhi.

There is no idol.

Ultimately, this got into a hot discussion.

So much - blaming each other.

Like children.

We reached there.
I saw the Samadhi.
I looked there near the Samadhi.
One stone was there. Black.
And, I took it in my hand.
I put the stone far from the feet
(Roopchandji Maharaj's Paduka).
And I touched the feet.
And I put the stone back there.

I have a lot of faith,
and love and devotion for Roopchandji
Maharaj.

We had been talking. (the - heated
discussion about idol worship)
In a few seconds this happened.
I came back.
And you know childhood.
I did not want to show that I am touching
the feet (Paduka) - of Roopchandji Maharaj.
And, we had been talking against idol
worship.
And, I was shy to be seen touching his feet -
but I did touch the feet.
We came back.

We came back and day passed.
Night came.
I slept.
2. 00 o'clock, I awoke.
I started to think.
Oh, I had gone to get the Paras Patthar.
Why did I not get.
I was there yesterday.
Then why I did not get.

I was thinking.
Something had been there - black stone.
I forgot completely - very hot discussion.
There is no question of Paras Patthar.
I saw the small stone - black stone.
I did not know this is Paras Patthar.
But that is what he (Roopchandji Maharaj)
told me.

I found something.
I removed from near the Paduka (feet).
I touched the Paduka.
I put back the stone.
I came back.
And, I forgot (to bring the stone with me).

Now, at 2.00 o'clock at night.
I thought, Oh, Oh, Oh, Oh -
When I thought that I saw this stone and yet
could not get it.
Lost it.

Can you imagine or guess,
how bad I felt at that time.
My mind was so upset.
And, like that the whole ocean broke and
the flood came.
And, like that - oh, oh, oh - so much feeling
inside.
It is a big story.

At 4.00 o'clock he appeared.
Roopchandji Maharaj.
And, he said, "Why are you upset".
I said, "I am waiting for the sun-rise.
I want to go to your Samadhi to get the
stone."

He said, "You cannot get it now. You lost.
Yesterday, you saw".

"Yes, I saw - I saw something", I said.
"That was the Paras Patthar", he said,
"You cannot get it back. Now it has
disappeared".

I became upset.
You know, something you got in your hand,
and how much power -
that is the biggest power in the whole world.
You can convert iron into gold .
It is the biggest power.

And, how many plans I made.
How I was thinking.
How I will do this thing.
How I will use this stone.
I could not accept this thing - that I could
not get this stone now.

But, he was telling me. "You cannot get it.
Do not go there.
Finish this thing."

Then he said, "Now what is your purpose (in
life).
What do you want from me".
And, I thought, I lost my Paras Patthar and
what was I to say.
Ultimately, I became a little bit humble and I
said, "Fine. As you like.
What you will say, I will follow".

He said, "You become a monk."
I accepted.
"Fine, I will become a monk. To become a
monk is very simple thing
But, monkhood is very difficult to follow."
He said, "I will be with you. I will stay with
you.
Do not worry about it.
Anytime you call me, I will be there.

What happens.

After I was initiated as a monk at Jagraon,
then after a few days or few months -

We were back from Jagraon and we were
there in Mandi - Ahmednagar. a small
village.

Morning time, may be 2 o'clock or 3 o'clock
-first time that I felt fire is burning at the base
of my spine and all over,
my feet, my knees, my body.

There is so much light.

Like a current is passing through my body
and I am burning.

Everything and everywhere there is so much
light.

Like ten million lightening or suns shining.
So much light.

And, sometime, I feel fear.

I want to escape from me - but I cannot
move.

Then I found, I can see something, but I
cannot move.

My hand cannot move.

My feet cannot move.

But, so much light.

So much light.

In those days, I was repeating Mantra of
Devi (Godess)

So I was thinking, Devi (Godess) has
appeared.

That is the system.
I did not know then about Kundalini.
I did not know anything else of yogik terms.
I just thought Devi (Godess) appeared.
I knew this - that, if you repeated Mantra like
this then one Godess will appear.
And, she will give (grant) you everything -
what you want.

But, that is a myth like that.
Godess means Kundalini. Not anything else.
And, Kundalini means coil energies.
You have the Kundalini spiral energies.
Kund is a Sanskrit word.
And, power living in the Kund is Kundalini.

And, Kundalini is life-force.
You have two forms of life-force.
One, you have to produce the light-force.
On the other side you have to produce the
sound.
Power of sound and Power of light.
Both powers, you are producing near the
coccyx.
That is the place.
But only from Kundalini to navel.
That is the place.
The three centers are related together and
you are producing so many things.

But, the first sound - first sound is a
'*para*' sound.
And that power is coming from
trans-personal point - (*Bindu*)
that is top of the head.
This is the place and this is the last place.
And, after that you are going down.
And, this place, *Bindu* where you are
collecting all the energies from the space.

Energy enters the top of the head (*Bindu*)
and energy you create by coccyx - you are
producing - by first center - first Muladhar.

There are two things - the Kul Kundalini, (the
Great Kundalini) and the supreme Kundalini.
Both are producing two different things -
One Kundalini is producing the sound and
the other Kundalini is producing the life
force.

And, both powers are touching the point
near to gonad and the pubic bone.
Then, after that, this power is coming,
touching the point of navel.
And, from near the navel, is entering in
Sushumana.
By Sushumana, it is carried into third center
(*chakra*)
and the fourth center and the fifth center.

And by this way you can repeat the Mantra.
You can see the light front side.
Or, you can see it in the back-side.
If you awake your Pingala, then you can see
the front.
If you awake the Brahmi Nadi and
Sushumana, then you can see the back.
All the centers you can open.

Mostly, the world over, so many people are
using Pingala.
Pingala means the right-side powers.
Right-side power is very powerful.
Very hot, very energetic.
Very hot, but very destructive also.

And, when you are so active,
when you are angry,
when you want to earn some money,
when you want to do something,
when you are planning so many things -
that time you are using Pingala.
Then, from front side you are looking at
everything.
You are not looking at anything from behind.
You are not watching Sushumana.
You are not purifying your Sushumana.
You have no concern.
Sometimes, Sushumana is clear - you can
work.

Sometimes, Sushumana is getting some blockage.

Then you cannot work.

You are heavy.

You are getting so much sickness and disease.

And, so many kinds of thoughts and bad material, unwanted material you are collecting.

By unwanted material you are blocking everything.

Then, your Sushumana cannot open.

So many people have problems.

Sometimes, you are angry.

Sometimes, you have so much pride.

Sometimes, you want to deceive.

Sometimes you want to collect something.

Possess something.

And we are so possessive.

So greedy.

Sometimes we are attached with our body.

Sometimes we are thinking, our name, our position, our status,

our land and our powers.

You know how much I have.

Like that you start to think.

You can imagine what Hitler was thinking.
He had power.
His kundalini was working.
He is thinking everytime of power.
But, his pingala was working.
Then naturally all his powers are going
towards destruction.

And, there is not so much difference
between Yogi and Yodha.
Yodha means fighter or warier.
There is no difference.
The Yogi is driven by navel and Yodha is also
driven by navel.
If navel center is not awakened then a
person cannot become a fearless person.
Or become a powerful person or fighter or
commander.
And, you cannot become a Yogi.
Then you have so much cowardice and you
are fearful.
And, every-time you are so nervous.
You cannot decide on anything.
Mind is full of thought and so much
confusion.
And, so much anger.
You cannot decide anything.
First you have to clear this navel center.
If navel center is not clear and not powerful,
you cannot do any work.
But the fear is mostly because people do not
know the secret.

Why do they have so much power.
You cannot imagine how much Hitler
thought.
He had extra-sensory perception.
He knows where people are doing work,
and he knows million, million things;
such as where the people are making
problems for him.
He has all the plans for the whole world.

Mussolini is the same thing.
Alexander, how much he planned.
And, Napoleon.
For him, "Impossible" does not exist.
Whatever I want, I can do.
But, what happened.
Napoleon is jailed.
Mussolini was hanged by his people.
And, Hitler - he committed suicide.
And, there were days when he was thinking -
Accept my bondage -
if, you do not accept my slavery, I can kill.

He did not think people were different with
different systems.
How you can destroy the whole world.
It is not possible.

The Pingala nadi,
when he is awakening the Pingala nadi,
then he has so much power.
So much strength.
But direction is wrong.
So much darkness.
So much destruction.
So much activity.
So many bad things.

But when you are awakening the back,
you are entering the Brahma nadi.
Brahma, Chitra, Indra and Vajra - these are
four nerves.
Four small nerves.
You cannot find in a laboratory or by
machines.
But, these are four powers and each one
represents one element.
If you know all the nerves then you can
control all the elements:
earth, water, fire, air and space.

For that purpose we are teaching the
Aasans.

If you are not doing Aasans - it is not
necessary.

But, when Kundalini starts to work,
automatically you are doing postures.

So many postures come naturally.

That is the system.

When Guruji gives you power, postures start
on their own.

Why postures.

No one teaches birds, animals.

They know the system.

All the animals know the system.

When they are hungry;

When they want to digest food they ate;

When they have sickness or disease -
they know the system.

How can we do that.

This is nature.

Same thing we also have in us by instinct.
So many years - dormant - all dormant.
And when you are getting this power -
energy, you are awakening.
Then what happens.
You start performing so many different
postures.
And these postures are coming by nature, if
you have been practicing Aasans.

If you have not learnt this system, if you have
not practiced these postures before,
then when you get a big explosion, big
current and big surge of power,
through the awakening of Kundalini,
that time you will not face such a big
problem.
Otherwise, this power -
When Kundalini starts to work and you are
getting so much power,
And, your body is not ready to accept.
Then this force can break your body, can
destroy your body.

So many people - they got this type of
problem.
They broke their back-bone and they got so
much stiffness.
They got so many different problems.
They became insane.
Their Sushumana ceased to function.
Sushumana did not work.

When the back-bone and Sushumana are
not working completely,
Then what happens.
So many people are mentally retarded.
Why.
If Sushumana is not working properly, no one
can function properly.

Every-one has some problems.
And, every-one has some craziness.
Why.
Only because of impurity of Sushumana.

ACHARYA SUSHIL KUMARJI MAHARAJ

His Holiness Acharya Sushil Kumarji Maharaj, Guruji, as he was known to thousands of his devotees, led the movement of spiritual renaissance. His dynamic spiritual leadership opened up a dimension which had for past several centuries laid concealed under the cobwebs of tradition and inertia. This was the dimension of activism. This was the dimension manifested in the positivism of Guruji's affirmative Ahimsa. This affirmative and active Ahimsa was indeed the Ahimsa preached and practiced by Lord Mahavir. It was this positive Ahimsa that took Lord Mahavir to Chand Kaushik. This was the Ahimsa of the valiant and the fearless. This was the Ahimsa of one who was not prepared to kill but was certainly prepared to die.

Guruji preached that religion was the spiritual song of the soul. Guruji's universality transcended all the institutional and traditional divisions and found a common ground in that spiritual song and that one to one relationship for every soul.

Guruji was always in the thick of action. He brought Ahimsa to the battle-ground, where it was most needed. He brought the teachings of Lord Mahavir to a world struggling against strife and war. He came out of India and, in so doing, broke all traditions and taboos which forbid use of vehicles and planes by Jain monks. Guruji was an Acharya in the true sense. Since the days of that great Jain Acharya Hemchandra, Guruji was the first Jain Acharya who saw no reason to run away from politics and policies. In the tradition of Hemchandracharya, Guruji concerned himself with action in all the fields of life. He brought the Jain religion back to life and to the service of the living human beings, animals as well as plants. He was, on an ad hoc basis, the de facto Raj Guru for successive governments of India. Unfortunately, they did not always follow his advice. Guruji saw his role beyond India. Guruji had already started his work on the global scale and it was his mission to serve all humanity.

Guruji was a founding member of Vishva Hindu Parishad and, in the recent years, the last surviving founder member of V.H.P. Guruji left his physical body on 22 April 1994. He always preached love and tolerance and worked against fundamentalism and bigotry. He was loved and respected by people of all faiths, be they Hindu, Muslim, Sikh, Jewish, Christians, Buddhists or Jains. He always reminded the people of the noble heights of tolerance and understanding which Indian thought had reached. He used to cite the example of Charvak, whom India not only tolerated but honoured, as Rishi Charvak, and, in that spirit of respect for all thought systems, allowed total freedom to teach and preach Charvakism, a philosophy based in hedonism. It was this universal spirituality of Guruji, this song of the soul concept of religion, which touched all and sundry.

